

E1129

Revised and Enlarged Edition.

**AN
EPITOME
OF
THEOSOPHY**

Compiled by

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et caetera.

1945

Copies can be had of the compiler for the asking.

His address is given at the end of the Epitome.,

*Special attention is invited to paras 7—8—25—40
45—53—54—55—56—57—61—64—70 and 76.*

*Copy of letter dated the 21st July 1945 from the
Secretary to Dr. G. S Arundale, to the Compiler.*

Dr. Arundale has been confined to his room by illness for the past three weeks or more, and is quite unable to attend to correspondence or any other of his usual duties

But I acknowledge on his behalf your letter dated the 19th, also the manuscript of your "Epitome of Theosophy," which certainly shows the result of thorough and careful study, as well as discrimination in the matter of compilation. It would undoubtedly be a useful booklet for the enquirer into Theosophy, but at the present time our Theosophical Publishing House is much restricted on publications, owing to paper control orders, and even now has a large number of books for reprint, which are on a priority-printing list. However, if you do not require the manuscript returned, we shall be glad to keep it, with a view to possible future publication when conditions are more favourable.

MEMORANDUM I

Sometime ago I resigned my membership of the Hyderabad-Deccan Theosophical Lodge because of its mismanagement and the failure of its Office-bearers to put matters right lest they are unseated in the next elections. Simultaneously I sent a letter to Mr. G. N. Gokhale, then General Secretary of the Indian Section, Benares, resigning my membership of the Theosophical Society also. He requested me to reconsider my resignation. I replied that I would not do so till after he has ceased to be the General Secretary of the Section in which many Lodges are dead

and dying. The result was that he was not elected as General Secretary and I withdrew my resignation. I am now an unattached member of the Section doing my best in my seventy-fifth year to improve the working of the Section in correspondence with Dr. Arundale and Mr. Rohit Mehta, but the facts stated in paras 56 and 57 of this Epitome are in my way. Will some enthusiasts come forward to help me?

2. In the printed annual report of the Indian Section for the year 1944—45, I find that there are as many as 89 "lodges" which have less than seven members: they are therefore mere centres or dying lodges. In the same report I find that there are as many as 40 "lodges" which have only one member: they are therefore not even centres and so dead lodges. The very few lodges that are springing up are due not to the efforts of any office-bearer of the Section but to the efforts of those persons who are war-weary and long for Brotherhood. The annual report of the most mis-managed Indian State will show that the number of schools and scholars has increased simply because the tendency of the country is towards advancement of education.

3. A poet sings:

"Dare to be true. Nothing can need a lie:

A fault, which needs it most, grows two thereby."

SYED ABDUL-HAFIZ.

23rd August 1945.

Honour and shame from no condition rise,
Act well your part, there all the honour lies.

(Pope)

MEMORANDUM II

I have sent copies of my " Epitome of Theosophy " to almost all the Lodges worth the name in the Indian Section. Many office-bearers of these Lodges have circulated the copies amongst the members and I am grateful to them for that. But a few office-bearers have adroitly avoided doing so by adopting unseemly—very unseemly—means and methods which I feel ashamed to describe. These office-bearers belong to the do-nothing class who resent the very true remarks made in para 56 of this Epitome and who desire to be re-elected despite their disqualifications to their respective offices from year to year to the detriment of the cause of Theosophy.

2. I have requested Mr. Rohit Mehta, the General Secretary, to publish the subjoined advertisement about my Epitome in three successive issues of the Indian Theosophist :—

ADVERTISEMENT.

Bro. Syed Abdul-Hafiz has recently published an " Epitome of Theosophy " comprising about 75 pages. He is prepared to send a copy of it free of all charges to any one asking for the same. His address is " 597 Himayatnagar, Hyderabad-Deccan. "

The Secretary to the late lamented Dr. G. S. Arundale says that the booklet " certainly shows the result of thorough and careful study, as well as discrimination in the matter of compi-



Mr. Mehta has replied to me that he would publish the advertisement in only one issue of the magazine. Perhaps he does not wish too many members to know that his seemingly innocent but really astute "Introduction" to Mr. G. N. Gokhale's printed annual report for the year 1944-45 *was intended to hoodwink the readers of the report.* It runs thus :—

" Every year the Section gathers more and more strength as can be seen from the formation of new Lodges and the increase in membership."

I fail to see why Mr. Mehta's "Introduction" was at all necessary on Mr. Gokhale's report. During my thirty-two years of service in British India, I never came across a single case in which a junior successor partronized his senior predecessor in such hot haste and so loftily. Or was it that Mr. Gokhale himself requested Mr. Mehta to cover up the weakest point of his administration, namely the numerous dead and dying lodges in the Section. But let that go. I should not pry too closely into the doings of the highest Theosophical Functionaries in the Indian Section.

3. The re-election from year to year of unqualified and do-nothing office-bearers by fulsome and flattering members has become a veritable scandal in this Section and calls for serious consideration and drastic action on the part of the Vice-President of the All-World Theosophical Society, Adyar.

4. Says Vivekanand "A man should not be judged by the nature of his duties, but by the manner in which he performs them."

13th November, 1945.

SYED ABDUL-HAFIZ.

THE COMPILER'S EXPLANATION

The pungency of paras 56 and 57 of this Epitome is not due to any ill-will or disappointment on my part. My work has always been appreciated by everybody who is anybody in the Theosophical Society.

2. What work I have done for the Hyderabad-Dn. Lodge will be apparent from letter No. 1086 dated 16th February '42 to me from Mr. G. N. Gokhale then General Secretary. It runs thus: "I congratulate you on the interest you are taking in the Hyderabad-Deccan Lodge and I wish you every success in your endeavour to put more life into it." That I did put more life into it will be apparent from para 6 of the annual report of the said Lodge for the year 1942-43. This para runs thus: "The Managing Committee has immense pleasure in placing on record its high appreciation and deep debt of gratitude to the Hon. Secretary and Publicity Officer, Maulavi Syed Abdul Hafeez, for his indefatigable energy, exuberant enthusiasm and singleness of purpose, with which he has so thoroughly and ably managed the affairs of the Lodge, conducted its study-classes, delivered lectures, overhauled the library and office records, and even renovated

the garden. He has created renewed interest in this Lodge and among the public and contributed to its successful working in no small measure." The annual report is in the Section Office.

3. What work I have done for the Indian Section will be apparent from the letter dated the 8th July 1939 to me from Dr. G. S. Arundale then President of the All-World Theosophical Society. It says: "I am very glad to receive from you the most interesting document about the work and also your charming handbook which, I think, is excellently produced. I hope you have a copy of your letter to me to be sent over to *The Indian Theosophist*. I shall keep your letter for my own use, because it contains valuable matter. But it should certainly go to all the members of the Indian Section. With hearty congratulations on the excellent work you are doing etc." A copy of this letter and the subsequent correspondence will be found in the Section Office.

4. In these circumstances there can be no ill-feeling or grudge between me and any office-bearer or member as such. The statements made in paras 56 and 57 are as true as truth can be.

13th November, 1945.

SYED ABDUL-HAFIZ.

There are who, bending supple knees,
Live for no end except to please,
Rising to fame by mean degrees:
But creep not thou with these.

(Morris)

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Nor fame I slight nor for her favours call,
She comes unlooked for, if she comes at all,

(Pope)

IN HIS NAME

PREAMBLE

1. My experience as Secretary, Publicity-Officer, Lecturer and Conductor of Study-Classes in two Theosophical Lodges has convinced me that the perfunctorily prepared booklets called Guides, Introductions, Outlines, and Sketches of Theosophy now in use do not at all meet the requirements of sympathizers and students of Theosophy. I have therefore complied with great labour this Epitome of Theosophy from various sources constantly keeping in view the requirements of these classes of readers. I venture to think the Epitome though brief is yet exhaustive. The language used is as simple and clear as can be, not only to Hindus, who know a lot about Karma and Re-incarnation, but also to Muslims and Christians, who are ignorant of these doctrines.

1-A. Unless and until sympathizers and students of Theosophy know what Theosophy

really is, they cannot take intelligent interest in it—they cannot even follow the disconnected disquisitions of learned lecturers on particular parts of it, when they have at best only a very vague and hazy idea of its essentials. As Conductor of the Study-Class in the Hyderabad-Deccan Lodge, I found that a Member of a few months' standing surpassed some Members of many years' standing, who were considered to be the lights of the Lodge. As Lecturer in the same Lodge, I found some of the old Members applauding me when no applause was called for, wrinkling their brows when there was nothing bewildering or perplexing in what I was saying, bestowing a gracious smile of approval upon me when the thought expressed was commonplace, and so on and so forth. All this shows that many old Members are not so well-versed in Theosophy as they pose to be or as the generality of the Members think them to be. If such is the state of affairs in the lodges of the Indian Section generally, then I claim that my Epitome is exceptionally suitable for new as well as old Members in that it embodies all the cardinal principles of Theosophy and also

indicates where to seek further knowledge of those principles. Laying aside all false modesty, which is akin to pride that apes humility, I claim that there is no other booklet in Britain, India, the United States, and Australia which can stand comparison with my Epitome. If the reader knows of one, will he please refer me to it?

2. All the books mentioned in this Epitome of Theosophy can be had of the Manager, Theosophical Publishing House, Adayar, Madras. To indicate the bulk of a book and its approximate price, I have stated the number of pages contained in it. Some of the books can be borrowed from Libraries of Theosophical Lodges.

WHAT IS THEOSOPHY

3. Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world

the Science of the Spirit (or Soul which term is used loosely) teaching a man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure.

4. "Theosophy is not a religion but contains within itself all religions," says Shrimati Rukmini Devi. It was first known as the Mysteries and later on as the Ancient or Divine Wisdom. It is akin to the Gnosis (for which word see English dictionary) of the Christians, Brahma Vidya of the Hindus and Sufism (for which word see English Dictionary) of the Muslims. It was revived in 1875 in New York by the formation of the Theosophical Society chiefly to counteract Materialism which was then and still is rampant in Europe and America. The Society has now about fifty Branches or Sections all over the world with

about 1,250 Lodges, 40,000 Members and millions of Sympathizers. Any seven Members may apply to the General Secretary of the Indian Section at Benaras for a charter to form a Lodge. One or more Members may apply similarly to be recognized as a Centre.

5. The objects of the Theosophical Society are:—

First —To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of Comparative Religion, Philosophy and Science. (The second edition of my book on Similarity of Religions—159 pages—can be had from me for the asking).

Third — To investigate unexplained laws of Nature and the powers latent in man.

6. The Society is composed of men and women who are united by their approval of the above objects, by their determination to promote Brotherhood, to remove religious, racial

and other antagonisms, and who wish to draw together all persons of good will, whatsoever their opinions. Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

7. In her "Religious Problem in India", Dr. Annie Besant says "Wherever the Theosophical Society has gone, growth in religion has taken place. It came to India; Hinduism began to revive. It spread to Ceylon; Buddhism slowly began to be vitalised. It spread through Christendom; you find the mystic side re-truning to Christianity, and re-incarnation preached in the pulpits of Christian churches."

8. In his "Future of the Theosophical Society" the world-renowned and world-travelled Mr. C. Jinarajadasa says: "So long as any kind of work remains to be done for Brotherhood, the Society has its role in the world. So long as here in India, there is one 'untouchable', so long as Hinduisim and Islam stand separate, so long as one single ignorant Hindu or ignorant Muslim does not know how to reverence the other, the work of the Society is not over. And in foreign lands, so long as the white races do not change their attitude of superiority towards the coloured races, the work of the Society is not over. And in the United States, so long as its Negroes are held under any social subjection, the work for Brotherhood is not over.

9. Some information about the Founders and Presidents of the Theosophical Society is given below :—

- (a) Col. H. S. Olcott, American, 1832-1907, President-Founder.
- (b) Madame H. P. Blavatsky, Russian, 1831-1891, Co-Founder.
- (c) Dr. Annie Besant, Anglo-Irish, 1847-1933, Second President.

(d) Dr. G. S. Arundale, English, 1878-1945, Third President.

Strictly speaking, Masters Morya and Kuthumi founded the T. S. through the agency of (a) and (b). (b) was a great Theosophical Luminary and (c) an unsurpassed speaker and writer on Theosophy. (d) passed away only recently and everybody who is anybody in the T. S. knows the qualities of his head and heart very well.

10. Theosophy does not ignore or deny the physical laws discovered by modern science. It admits all such as proven, but it asserts the existence of others which modify the action of those we ordinarily know. Modern Science deals with facts, tabulating them and discovering law; Theosophy deals with the same facts, and though they may be tabulated differently, the conclusions are in the main the same. Where they differ, it is not because Theosophy questions the facts of the scientist, but simply because, before coming to conclusion, it takes into account additional facts which modern science either ignores or has yet not discovered. There is but one Science, so long as facts remain the same; what is strictly scientific is Theosophi-

cal, and what is truly Theosophical is entirely in harmony with all the facts, and so in the highest degree scientific.

11. Now, Occult Science, i.e., the "hidden" science, is a term applied to the knowledge of the eastern, as opposed to that of the western schools of thought. It is only mysterious in so far as its methods and results are alike strange and unfamiliar to Europeans and Americans. But it is a true science, based on research *far more* extensive than that of western schools, and on methods just as reliable.

12. Theosophists tell us that a society, consisting of "just men made perfect," has existed through countless ages in northern India or Thibet. To these men or Mahatmas (i. e. Great Spirits) was committed "in the beginning of time", the custody of the Primal Revelation, the Book of All-Truth. This is an actual volume, or a series of volumes, safely guarded in a secret cave-temple in Thibet, and accessible only to those initiates who are worthy to receive, and able to use for good, the mystic knowledge. From time to time

~~the world has~~ been in a fit state for the reception of some portion of the all-truth, and at such times the Mahatmas have made revelations through their initiates of such portion of the truth as the world could receive. All the great forms of religion are based on such revelations, and this accounts for the fact that in every religion, when traced back to its original simple state, the grand truths are the same, the principles are the same. and even the myths and illustrations are the same. The position of Theosophy cannot, therefore, be antagonistic to any religion. "Theosophy does not ask anyone to *leave* his religion but to *live* it", says Dr. Annie Besant.

CONVERSION

13. It is utterly useless to convert a person from one religion to another because, in the words of Dr. Annie Besant, "each religion is a Ray of the Sun of Truth", and when therefore a soul is born in a particular family professing a particular religion that means that that particular soul can best evolve in that particular religion. I submit with all humility that the Christian Missionaries of Europe and

America who are christianizing the so-called pagans and heathens of Asia and Africa, would be more usefully employed in re-christianizing the millions upon millions of their own countrymen who have lapsed to Materialism, Agnosticism, Atheism, Rationalism and other "isms". Charity should begin at home.

PROOF OF THEOSOPHICAL TEACHINGS

14. Theosophists claim that the proof of the truth of their teaching is innate and obvious to anyone who will read the books upon which the faith is based. "The Secret Doctrine" written by or rather through Madame H. P. Blavatsky is the best of them all. If this monumental work is read and *understood*, all the miracles of phenomena-workers, and the powers and attributes of Mahatmas will be seen to be the outcome of advanced scientific knowledge, attainable by *every* earnest soul.

15. The Adyar edition of "The Secret Doctrine" published in 1938, in six large volumes is by far the best. I admit that it is too big a book for study by most of us but Miss Katherine Hillards "Abridgment of the Secret Doctrine" is not so. This Abridgment has 584 pages.

EVOLUTION.

16. In the beginning of existence there was the great nebula commonly known as chaos occupying space. In course of time it assumed a spiral motion. The outer parts of the mass broke off and began to revolve round the central body and also to rotate upon their own axis. These parts or planets now constitute our Solar System with the Sun in the centre. The lighter chemical elements began to appear on the Earth and the combinations of some of them produced the protoplasm which is the beginning of life. This process continued till the Mineral, the Vegetable and the Animal Kingdoms were established on Earth, i. e., till Chaos became Cosmos. For detailed information the reader is requested to refer to chapter I of that admirable book "The First Principles of Theosophy" by Mr. C. Jinarajadasa.

17. Bishop Leadbeater's researches in the occult records show that ten hundred thousand years ago the world was not what it is now. There stretched then a continent called Lemuria from South America across Africa to Australia inhabited by the ancestors of the present

Negroes. Lemuria is declared by Haeckel, the German scientist, to be the cradle of the human race, as taught by Madame Blavatsky before him. In the area occupied by the present Atlantic Ocean, there was a large continent called the Atlantis inhabited by the ancestors of the present Mangolians. Atlantis is being recognised now by the evidence of the common fauna and flora, by the evidence of the races found alike in America and in Egypt, likenesses of religion, likenesses of hieroglyphics, so that the man who can translate the hieroglyphics of Egypt can translate those of the Mayas in Mexico. Eight hundred thousand years ago a part of the Atlantis was submerged, two hundred thousand years ago another part of it was submerged, and in 9564 B. C. the last part of it was submerged. During the cataclysms of the first two submergings the Sahara Sea and the Gobi Sea (if I may so call them) emerged and are now deserts abounding in petrified skeletons of sea-birds and sea-animals. The third submerging produced what is known as Noah's Deluge believed by the Jews, Christians and Muslims.

18. The first and the second Root-Races, i. e., chief races of the world have left no traces, the third Root-Race is the Lemurian of which the sole representatives today are the Negroes, the fourth Root-Race is the Atlantian of which the chief representatives to-day are the Chinese and the Japanese, the fifth Root-Race is the Aryan to which we ourselves belong.

19. The chief characteristics of the Aryan Sub-Races are (1) Hindus, Philosophic, (2) Egyptians, Practical, (3) Aryan Semites, Tribal, (4) Iranians, Mercantile, (5) Celtic, Emotional and Idealistic, (6) Teutonic, Commercial and Scientific. Britons and Germans belong to the Teutonic Sub-Race.

SEVEN PLANES OR WORLDS

20. There are seven planes or worlds, the subtler interpenetrating the coarser. They are called the Physical, the Astral, the Mental the Intutional, the Spiritual, the Monadic and the Divine Worlds. All of them are around us, here and now. Don't be startled. A bottle can be filled with sand; but it is not really full, as there are air spaces between the

particles of sand; we can put water into the bottle, and the water particles will go and occupy the empty spaces in the sand. Even with the sand and the water, the bottle is not really full, for we can aerate the water, that is, send gas particles to fill the empty spaces in the water, since water does not closely pack space, but is full of holes between its particles. Sand, water and gas can thus exist together inside one and the same bottle.

21. Again, suppose a large room or hall were filled with old-fashioned round cannon balls, as closely as they will pack; because of the shape of the balls, there will be empty spaces between them, however closely they are packed. Suppose then we send into the room thousands of small gun shot, each having a mysterious faculty of movement; the shot could exist in the empty spaces between the cannon balls, and move about without finding them an insuperable obstruction. Suppose the room is quite full of shot, and there is no room for them to move at all among the cannon balls; still, because the shot are round, there are empty spaces between them, and if we send in an army of microbes, they will live quite at

ease among the small shot, moving about without finding the shot an obstruction.

22. Now, this is somewhat the way that the astral world, and the mental and higher worlds, are here all about us; our physical world, of solid and liquid and gaseous and etheric states, is porous, and between its finest particles exist great spaces; in those spaces exist particles of matter of the higher planes. An atom of a rare gas in the atmosphere, like Argon, might move in and out between the meshes of a wire fence without in the least being uncommoded by the fence; and as Argon will not combine with any substance the Argon atom and the fence will be shut from each other, as it were, in consciousness, though both partake of the same space. Similarly, entities of the astral and other worlds are all about us, living their life, and we are not conscious of them, nor they of us, except under abnormal circumstances.

23. Suppose there exists one who responds to the vibrations of the astral and mental worlds, and so can "see" them, and that he has also been scientifically trained in observation

and judgement, what does he see? He sees a multitude of phenomena, which it will take him a long time to analyse and understand. The first and most striking thing will be that he sees, living in either astral or mental bodies those friends and acquaintances of his whom he thought of as dead; they are not removed in space, in far-off heaven or purgatory or hell, but are here, in the finer unseen extensions of the world. He will see the "dead" blissfully happy, mildly contended, bored or utterly miserable; he will note that entities with these attributes of consciousness are localised to various sub-planes of the astral and mental worlds. He will observe how far from the earth's surface these sub-planes extend, and so he will make for himself a geography of the invisible worlds. He will see that in the astral world, and in its lowest sub-division, live for a time men and women acutely miserable, and that that part of the astral world is evidently the "hell" described in all the religions; and that a higher part of the astral world is evidently "purgatory". With a higher faculty of observation still, he will note a part of the invisible world where the "dead" live as

intensely happy as each is capable of being, and he will note that this is evidently "heaven", though in many ways radically different and more sensible than the religious imagination has conceived heaven to be. The mystery of life and death will be solved for him as he thus observes the invisible worlds.

SEVEN PRINCIPLES OR BODIES OF MAN

24. Similarly there are seven principles or bodies of man:

I Atma—**Spirit**.

II Buddhi — **Spiritual Soul**.

III Manas — **Mind or Human Soul**. To contact the Mental World. Its functions are ideations and thoughts.

These three bodies are Eternal and constitute the Individuality or the Higher Ego of man.

IV Kama — **Desire or Animal Soul**. Repository of the desires, passions and emotions of the animal nature.

V Prana — Vitality of **Body**. It is the co-ordinating life-force that keeps the physical body as an organized whole.

VI Linga Sharira — Astral **Body**. To contact the Astral World. Its functions are personal emotions and impulses.

VII Sthula Sharira — Physical **Body**. To contact the Physical World. Its functions are bodily activities.

These four bodies are Perishable and constitute the Personality or Lower Ego.

25. I hope my use of these Sanskrit terms will not make my reader think that I am talking of Hinduism. I have used these terms simply because they have been adopted in the English language as the ideas they convey are eastern in origin. I know the Sufis have Persian equivalents of these terms but they are not known to the Muslims of India excepting those who have made a study of Sufism in Urdu. I stress this point because the general belief amongst the uneducated and bigotted Muslims is that Theosophy is

Hinduism anglicized by Dr. Annie Besant:
Nothing could be further from the truth.

26. If the first three bodies control the last four, the incarnation is sure to be a stupendous success. If the last four are dominant and the first three dormant the incarnation is likely to be a failure more or less.

27. It will be seen that the world and the man mirror each other. All the forces that exist in the world also exist in the man. Man is correlated to the world, and this correlation enables him to investigate all regions of the world, gaining in each by the exercise of the corresponding faculties in his own nature direct knowledge which he can register in his consciousness.

28. To this end the Delphic oracle said, "Man know thyself," and it is from this point alone that it can be said, "There is nothing great in the Universe save Man, and nothing great in Man save Mind."

29. At death man shakes off one by one these four lower bodies, the time occupied in the disrobing process varying according to

conditions which I have not here space to discuss.

IMMORTALITY OF THE SOUL

30. *The immortality of the soul is an old truth which has been held by all religions in all ages.* If we *realise* instead of merely *believe* this principle, it at once becomes evident that *the soul is the man* and that the things of the body are utterly unworthy of notice, as compared with those of the soul. If we admit the existence of the soul, and if we believe in its immortality—from everlasting to everlasting—which we can hardly fail to do if we even feebly grasp the idea of its immense latent powers and capabilities, we must realise how small and unimportant is the life of man on earth. We must also see the *utter unreasonableness* of the notion that a soul which has existed through all eternity is breathed into a body which it is to inhabit for a few hours, days, months, or at the very best a few years, and that in that body and in that short time it has to solve the problem of its happiness or perdition, life or death, through all the ages of the eternity beyond.

THOUGHT FORMS

31. On the spiritual and moral planes of nature, the causes with which we have to deal are *thoughts* and before we can go very far with the study, we shall have to realise a fact which modern science is only just beginning to grasp, namely that *thoughts are things*, and have many of the properties which we have generally associated with matter only. For instance, thoughts can be seen by persons who are naturally clairvoyant, or who are in a state of hypnotic trance. Beyond this any person who can think clearly, and form a clear sharp thought-image in his mind, can project that image on to a plain piece of paper, so that a person in clairvoyant trance will be able to see the thought-image and to describe it exactly. Thoughts—which from the physical point of view are merely subjective, since they have no weight, size, or other property which can be physically tested — on the mental plane are objective, can be seen and described, and retain their characteristics.

32. As we go through life we are continually making thought forms, every one of

which is a cause, and every one of which must persist until it can be negatived by its proper effect, or by a thought-form of equal power and opposite tendency. If we make positive electricity, no power on earth can destroy it except by bringing it into contact with an equal amount of negative force. So it is with thought—once created, it remains unchanged until it can be neutralised by working out its proper effect. If this is true, then every man must be surrounded by a perfect cloud of thought-forms of his own making, for they do not dissipate, but are attached to their creator until they can be neutralised.

33. The dominant thought - forms of nations persist as strongly as those of individuals, and must have their result in action unless negatived by opposite forms of equal strength. *The nation that sows a Karma of hatred oppression and violence, must reap a fearful harvest of war, pestilence and famine.*

34. If my reader wants to pursue the subject further he may read the book on "Thought Forms" by Dr. Annie Besant and Bishop Leadbeater, 84 pages. It is a very illuminating treatise with many coloured illustrations.

RE-INCARNATION

35. The problem of life has baffled the great thinkers of all ages, and although the idea that our brief span on earth is to influence all eternity has been frequently modified with a view to making it appear logical and reasonable, Theosophists hold that the whole position is untenable. They say that *the doctrine of Reincarnation is the only satisfactory basis for an explanation of man's history and destiny.*

36. The great bar to a belief in Re-incarnation amongst the people of today is the false notion of the relative importance of body and spirit. Good Christians have a difficulty in realising that the spirit is I, the Ego, the true individuality, and that the body is really what they have always said it is—"a casket of clay". They ask, when Re-incarnation is spoken of, "And shall I really have to be somebody else, and not know that I have been myself?" with a peculiar confusion of ideas that is most difficult to combat. Yet it is interesting to notice how, during the last few years, many Christian churches have come more and more fully to

realise the idea that there must be progress after death, though they have generally considered that it must be spiritual progress, apart from the present or any other body.

37. Exception is often taken to the doctrine of Re-incarnation on the ground that if the theory were true we should have a memory of former incarnations. But if we consider that memory is at present a power which the higher Ego can only exercise *through* the lower principles, just as it can only see, hear, taste, smell, and touch, through those same principles, the difficulty is solved. Apart from this some people do remember parts of their past lives.

38. The philosophy of Re-incarnation antedates the remotest antiquity all over the world as *it is a necessary corollary of the immortality of the soul*. Re-incarnation is taught in the great epics of the Hindus as well as in the Scriptures of the Egyptians. The Buddha taught it and constantly spoke of his past births. The Hebrews now do not seem to accept Re-incarnation, though taught in the Kabbala, (or Cabbala or Cabala for which word

see English dictionary) and belief in it in the old times peeps out from it here and there. In "The Wisdom of Solomon" it is stated that coming into an undefiled body was the reward of "being good". At the most, a few thousands among those reckoned as Christians believe in it at the present time, and Christianity now rejects it though the Christ accepted it, telling his disciples that John the Baptist was Elijah; while Origen, the most learned of the Christian Fathers, declared that "every man received a body according to his deserts and his former actions." The Sufi Muslims also hold that belief.

39. As Max Muller truly remarked, *the greatest minds that humanity has produced have accepted Re-incarnation*. Pythagoras taught it, and Plato included it in his philosophical writings. Virgil and Ovid took it for granted. The Neo-Platonic schools accepted it, and the Gnostics believed in it. In later times we find it taught by many western philosophers, authors and poets. Hume declared that it was the only doctrine of immortality a philosopher could look at; Goethe in his old age looked joyfully forward to his return. The re-appear-

ance of the belief in Re-incarnation is not, therefore, an emergence of a belief of savages amongst civilised nations, but a sign of *recovery from the derationalisation of religion* which has made life an unintelligible tangle of injustices and partialities and has given rise to so much scepticism and materialism.

40. The eighth sub-sect of the Rafziah Muslims openly accepts the doctrine of Re-incarnation. The people of the Ismaili faith, in which are included many Bohras and Khojas also believe not only in Re-incarnation but in Karma too. Many Sufi poets headed by Jalaluddin Rumi, the disciple of Shamsuddin Tabraizi, have sung on both these themes. *Islam therefore is not altogether a stranger to these doctrines.* If my reader wants to pursue the Islamic aspect of this subject further he had better study Barrister Nadarbeg K. Mirza's "Re-incarnation in Islam" with numerous quotations from the Quran. It comprises 59 pages.

KARMA

41. *Karma physically means action and metaphsically it means the law of retribution.*

Theosophists teach that the great object of life is the perfecting of the soul by *experience*, and this is governed by the law of Karma, which was very simply and fully stated by St. Paul when he said, "Whatsoever a man soweth, that shall he also reap". This law, like many another, has been degraded by meaningless repetition until it is now stated in a vague, general way as a part of all Christian creeds, but its power and life have gone; and though people profess to believe it, they seldom or never follow it out to its logical issue in real life. Why? Because it precludes the possibility of an individual God who metes out reward and punishment at pleasure, because it denies pre-destination, and because it rejects the vicarious sacrifice of Christ. Perhaps it was for these reasons that certain Christian missionaries of Madras overtly and covertly opposed the Theosophical movement in India in its infancy as may be seen from the International Theosophical Year-Book.

42. To obtain a correct idea of the working of Karma, we must fully grasp the fact that it is a natural law, a law of cause and

effect, working as automatically and as surely as the law of gravitation. It is a great fundamental principle that works in nature as it does in man, and that cannot be administered, changed, or altered by any power in the universe.

43. As Karma is blind, automatic, and non-intelligent, it is obvious that it is neither reward nor punishment in the ordinary sense of these words, and yet from another point of view it is the most perfect and ideal form of reward and punishment, because it is the absolute working of cause and effect.

44. *Karma is really the evolution of the soul.* In physical evolution we see that the law of cause and effect, working by imperceptibly slow stages through ages of time, has gradually modified the forms of animals and plants, and caused them to grow from the simplest and most rudimentary beginnings to the complex organisms which we now see around us. It is no argument against the truth of evolution to say that animals know nothing about it, and that they do not consciously assist or retard its progress. The fact remains that progress

is made. It is true that if we could, by some means, awaken the intelligence of the animal or plant, teach it the laws of life and evolution, and show it an ideal at which to aim, it would immensely hasten its own progress by adapting itself to the laws of nature. In the case of domesticated animals and cultivated plants, this intelligence is artificially supplied by the farmer, the fancier, or the gardener, who rapidly evolves a type in accordance with his own ideal.

45. The great difference between Evolution and Karma lies in the fact, that while the former deals with the improvement of a race or species by the cumulative action of natural laws upon successive individuals, the latter deals with the improvement (if we may so call it) of one individual by the action of natural laws upon successive personalities.

46. It is ignorance of the laws of Karma that has led many people to argue that if the Mahatmas exist, and possess the power of precipitating material objects "out of nothing", they ought to precipitate food-grains for the relief of the starving poor. But, if we accept

the doctrine of Karma, and if we believe that the position of the poor is the result of Karma, we shall see that by stepping in to prevent the result, we are simply throwing over the Karma to some future time, and to that extent delaying the development of the soul we are striving to assist. This is only if we interfere with results *alone*. An example may be taken from every-day life;—the case of the man who is too idle to work. Nature has provided hunger as the natural outcome, the Karma if you like, of idleness, and has said, “he that will not work, neither shall he eat”. Hunger is intended, in one of its aspects, to teach a man industry; and if so-called charitable people step in to remove the hunger, by gifts of money and food which the man has never earned, they are defeating nature’s law, and leaving the character unchanged. This argument does not intend to show that we should leave any man to starve—the Theosophical teaching would be that we must provide for every man the opportunity of earning food by labour—but that we are doing him a serious wrong if we provide him with food for which he has not laboured. If we can induce the idler to labour, even from the purely

selfish desire to avoid starvation, we have lifted him to a plane decidedly above that of idleness; and from the higher plane we may be able to lift him higher still to a plane on which he is still industrious, but from an unselfish motive. This example can easily be worked out to apply to any other sin or fault besides idleness; the teaching always being that we can only truly help a man by inducing him to help himself.

47. So far I have spoken of individual Karma, but although it is true on broad lines that every man is his own master, it is also true that there is family and national Karma and that every man exerts, consciously or unconsciously, a subtle influence for good or evil upon the members of his family or the people of his country. This influence is not merely the power of example, which can work only through actions; but it is a curious intangible force, which we may, for want of a better word, call sympathy; and which springs from thoughts and aspirations.

KARMA AND RE-INCARNATION

48. Generally speaking, the people who at the present time believe in Karma and Re-

incarnation are the Hindus and the Budhists. The Hindus number about 280 millions and the Budhists about 520 millions against the world's total population of about 1600 millions. Thus, even at the present moment, it would seem that half the human race believes in Karma and Re-incarnation, while in the past the proportion was very much greater as these doctrines were also current in the lands then dominated by Chaldean, Egyptian and Greek thought.

49. In countries where Re-incarnation and Karma are taken for granted by every peasant and labourer, the belief spreads a certain quiet acceptance of inevitable troubles that conduces much to the calm and contentment of ordinary life. *A man overwhelmed by misfortunes rails neither against God nor against his neighbours, but regards his troubles as the results of his own past mistakes and ill-doings.* He accepts them resignedly and makes the best of them, and thus escapes much of the worry and anxiety with which those who know not the law aggravate troubles already sufficiently heavy. He realises that his future lives depend on his exertions, and that the law which brings

him pain will bring him joy just as inevitably if he sows the seed of good. Hence a certain large patience and a philosophic view of life, tending directly to social stability and to general contentment. The poor and ignorant do not study profound and detailed metaphysics, but they grasp thoroughly these simple principles—that every man is reborn on earth time after time, and that each successive life is moulded by those that precede it. To them rebirth is as sure and as inevitable as the rising and setting of the sun; it is part of the course of nature against which it is idle to repine or to rebel. *When Theosophy has restored these ancient truths to their rightful place in western thought, they will gradually work their way among all classes of society in the Christian and Muslim countries, spreading understanding of the nature of life and acceptance of the result of the past. Then too will vanish the restless discontent which arises chiefly from the impatient and hopeless feeling that life is unintelligible, unjust, and unmanageable, and it will be replaced by the quiet strength and patience which come from an illumined intellect and a knowledge of the law, and which characterize the reasoned and*

balanced activity of those who feel that they are building for eternity.

NORMAL LIFE CYCLE

50. *The normal life-cycle of every man is determined by natural law*, and at the end of that cycle death occurs. In actual practice, physical death usually occurs before the end of the normal cycle, from accident or disease. In this case the three higher principles pass into Kama Loka which is not a place, but a state of existence. Here they wait the close of the normal life-cycle. Then they pass into the state of Devakan or perfect happiness approaching the conception of heaven. This done, the Ego is re-incarnated into another body moulded and environed by the thought-forms of the previous incarnation. This process goes on life after life till the higher Ego has obtained such a mastery over the lower principles and such a knowledge of the laws of life that it does not require Devakan. When this sublime summit is reached, the Ego has the choice of entering Nirvana which signifies complete absorption into the Deity or of becoming a Nirmanakaya, i.e., a Mahatma who infuses into man the desires for higher life.

51. These hypotheses enable one to understand the deeper problems of life : (1) why was the universe created, whence, how; (2) whither does it tend; (3) what am I, what is the purpose of my existence, what the goal; (4) what is God and where; (5) how am I connected with Him and the universe; (6) what is the explanation of the apparent injustices of life ; (7) what is the meaning and the use of suffering and pain; (8) what is luck, fate or destiny; (9) what are dreams, and how are they caused; (10) what is life, what death. These and many such questions which the ignorant think to be in-explicable, *can be understood only with the help of Theosophy.*

ADVANTAGES OF BECOMING A MEMBER

52. Some of the advantages of becoming a member of the Theosophical Society are as follows:—

- (1) It is a great privilege to be enrolled amongst the servants of Humanity working for the recognition of Universal Brotherhood.

- (2) A true Theosophist is a philanthropist.
- (3) Theosophy enables man to understand his religion more thoroughly than otherwise. Christians and Muslims should study Theosophy for this purpose if for nothing also.
- (4) Members of the Society, all the world over, have the same ideals and these naturally bind them into close friendship.
- (5) A few members of the Society grouped together form a lodge through which the Masters work, for One of the Greatest of Them has said: Where two or three are gathered together in My name, there am I in the midst of them".
- (6) A member can become a pupil of a Master and attain perfection very much sooner than by re-births. Please see paras 61 and 77.
- (7) The Great Ones want workers, and some of us must be Their agents and helpers in this world.

53. In her "Key to Theosophy" Madame H. P. Blavatsky says. "The members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with, and ready to carry out, one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of Brotherhood on practical instead of theoretical lines. The fellows may be Christians or Muslims, Jews or Parsis, Buddhists or Brahmans, Spiritualists or Materialists, it does not matter; but every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student." I beg to stress the fact that we cannot have Swaraj unless and until we have Brotherhood.

54. In her "Changing World" Dr. Annie Besant says: "Universal Brotherhood is the only thing which is binding on members of The Theosophical Society. Nothing else. The Theosophical teachings as to Karma, Re-incarnation, or the Masters, are not binding on the mind of

conscience of any member". I beg to impress this fact upon Christians and Muslims.

55. If and when my reader wishes to become an office-bearer in a lodge, he should study the following booklets:—

- (a) "The Work of a Lodge" by Captain A. E. Powell, 63 pages.
- (b) "On Lecturing and Lecture Organization" by Miss. Clara M. Codd, 62 pages
- (c) "Some Suggestions for Propaganda" by Mr. Irving S. Cooper, 29 pages.

Unless and until he has mastered these booklets he should not accept an office because to hold an office without being qualified for it is simply dishonourable.

56. I regret to have to say that the inactivity of our lodges is due to our *thoughtless and fulsome election of members as office-bearers* who comprise, the President, the Vice-President, the Secretary, and the Joint or Assistant Secretary. We select them on the basis of their official or social status instead of their Theosophical learning or leisure and capacity

for Theosophical work, with the result that these office-bearers hold offices only *de jure* and not *de facto* i. e., they are office-bearers in fiction and not in fact. And when the duties devolving upon them are not performed by even a couple of them, the whole organization breaks down and the Lodge becomes dormant or dead. In other words *these office-bearers instead of keeping the Lodges active positively render them inactive*. Indeed, many of these do-nothing office-bearers who had readily accepted the offices at election time begin to talk about their hands being full with this work and with that work unconnected with the Lodge, and which multifarious works they should have fully considered before accepting the offices. Once office-bearers accept offices, they should never, never talk about want of leisure for lodge work. Instead, *they should resign*. Common decency requires that.

57. On the same principle, the General Secretary and his Assistants as also the Federation and the Group Secretaries *should resign as soon as they see that they cannot honestly perform the duties devolving upon them*. If they continue to hold offices without filling them,

they mar the cause of Theosophy and so displease the Masters behind the Theosophical Movement. The wags everywhere have already dubbed the Theosophical Society as a Mutual Admiration Society. And they are not far wrong. We actually see the aforesaid office-bearers come to and go from Lodges without any appreciable benefit accruing to the Lodges from their visits. On the contrary, the visitors' time and money as also of the Lodges is more or less wasted. They do not even record Inspection Notes for the benefit of the Lodges. Experience tells me that the more the office-bearers are glorified at railway stations, tea-parties and garlanding ceremonies, the worse is the working of the Lodges concerned. And the office-bearers themselves have an eye to their re-election. What are things coming to !

MAHATMAS

58. *Mahatmaship is but the crown of spiritual progress and development, of mental and moral evolution, and this ideal of human perfectibility can be attained by woman as well as man. A Mahatma does not consist of the mere body through and in which he temporarily functions*

any more than in the garments he wears on one or another occasion. There is a natural body and a spiritual body and so a Mahatma can no more be seen with the physical eyes than a man's character can be known by the clothes he wears. *A Mahatma can be seen only by those who have attained the same plane of consciousness.*

59. Mahatmas are known to have existed in all parts of the world and to have carried out their special work after methods in accord with those of the country and period in which they successively moved. As workers for and with humanity, they have been guided by their exact knowledge of the cyclic laws to extend their observations and teaching into all parts of the earth; and *nowhere is a great centre of psychic, mental, or spiritual activity to be found where they are not, by one means or another represented.*

60. Mahatmas are of all nationalities and have attained to their state from different grades of society. They owe no allegiance to any exoteric order of religion, nor to any religious movement, whether in the east or the west; for on reaching a certain stage in their initiation they forego all distinction of nationality, caste, and creed, and *are sworn only to the*

Brotherhood of Humanity and to the whole of their own and Occult Fraternity.

61. A man viewing the whole vault of midnight heaven does not take special notice of one star more than another, and so a Mahatma does not take special notice of one individual Ego until such time as its evolution brings it to that stage where its distinctive qualities render it a subject worthy of particular attention. Thus, while they are absolutely impartial in their work for humanity they are not indifferent to the special claims to their attention which individuals may creat for themselves; but the strain must be set up on our side before any response can be hoped for, and when we are ready they will be found *waiting*.

RACES

62. According to occult teaching, several human races have inhabited this earth in turn, progressing, as races, until they had reached a great height of physical and mental perfection. In the cycle of their destiny, they have come to a time when the great choice of *materiality* or *spirituality* lay before them. In races, as in

individuals, families and nations, the law of Karma works, and *a definite time comes when a race must choose the higher or the lower path.* In the case of two races before our own, they chose the lower or materialistic path, and brought upon themselves racial destruction. Please see para 17—ante. The Lemurians and the Atlantians, the races in question, whose very continents are lost to us, had their time of choice, and failed to choose the spiritual, so that the accumulated action of Karmic law completely overwhelmed them. Of course, it must not be understood that the overthrow of these races meant the extinction of all their individuals, for remnants of their descendants still remain.

63. In her "Study in Karma", Dr. Annie Besant says: "*The rise and fall of nations are brought about by collective Karma.* Acts of national righteousness or of national criminality, led up to by noble or base thinking, largely directed by national ideals, bring about national ascent or national descent." This should enable my reader to guess what the remote future of some of the powerful nations of today is likely to be.

64. We have no true History of India. One, in many volumes, is being prepared now by a committee of learned Historians—mostly Indian. Even the politically coloured history which we have shows that there have been quite as many battles between Hindu King and Hindu King, and between Muslim King and Muslim King, as between Hindu King and Muslim King; and also that, in very many of these battles, Hindu as well as Muslim soldiers and captains have been present on *both* sides.

65. In his “Communalism and its Cure by Theosophy”, Dr. Bhagwan Das says: “In the centuries after the tenth, Islamic religion and also political rule slowly advanced, and Hinduism—no longer true Vaidika Dharma—receded, socially and also politically, largely because of the spirit of ‘separativeness’, and ‘each for himself’, and consequent weakening internal and external. Yet the natural and inevitable result of all these historical processes was that Hindus and Muslims were constantly influencing each other, affecting and changing each others’ way of life, as neighbours, in times of peace, and even in war, for *both* Hindu and Muslim soldiers were

often to be found on *each* side. All this tended necessarily towards an amalgamation of cultures."

66. This Doctor of world-wide reputation goes on: "The amalgamation of the two cultures progressed slowly, because the outer forms of the two religions were different (though scarcely more so than those of the several sects of Hinduism or even those of Islam). But it progressed steadily because of constant neighbourhood and the interweaving of manifold social relations, and because, after all, *the inner truths of both were the same.*" The italics are the learned Doctor's—not mine.

67. I would strongly urge my reader to study Dr. Bhagwan Das' "Communalism and its Cure by Theosophy", 56 pages. His deep knowledge of Hinduism as well as Islam and his consequent insight into true Indian History have acclaimed him as an authority on the subject even in Europe and America. All his works have been translated in all the more important European languages.

WARS

68. In a book published so long ago as 1891, a far-seeing Englishman wrote thus : "Theosophists believe that the *great crisis of the European race*, the great time of choice is close upon us, and that the Nirmanakaya of the twentieth century will come with his new revelation to aid the decision for the right; so that by preparing the way for him, the Mahatmas are doing a work that is thoroughly practical and for the good of mankind "

69. "It may be asked, in what way is the present race of people accumulating Karma? and the answer would probably be, that the *war-spirit, the spirit of bloodshed and violence*, is hurrying the western nations *towards a European war*, a terrible working-out of Karma. The effort to plant in the western mind a new sense of the great truth of absolute personal responsibility by the teaching of the Karmic law, may rouse sufficient sense of justice and right, of brotherhood and true fellowship, to arrest the surging wave of the destructive war-spirit, and to save the race before it is irrevocably doomed."

70. In his "Short History of the World" published in 1930, Mr. H. G. Wells, the great English Historian, commenting on World War I says: "We are beginning to realise that that conflict, terrible and enormous as it was ended nothing, began nothing and settled nothing." He adds: "If the Great War had not come in the form it did, it would have come in some similar form—just as it will certainly return upon a still more disastrous scale in twenty or thirty years' time if no political unification anticipates and prevents it." This prophecy has proved to be only too true, resulting in World War II. Mr. Wells further adds: "Behind the short-sighted governments that divide and mis-manage human affairs, a real force of world unity and world order exists and grows." Undoubtedly, Theosophy accelerates this growth.

71. Believing that *my* reader *has fully grasped* the idea of national and international Karma, I abstain from commenting on World War I which ended a few years ago, on World War II which is still going on and on World War III which is apprehended in the near future. By way of example I would, however,

say that our forefathers, the Aryans, who came to India from Central Asia and drove the aboriginal tribes of India into jungles and mountains, are today the least prosperous and the most uneducated people on the face of the earth. Instead of looking upon the aboriginals of India as younger brothers, the Aryans have treated them as "Untouchables". What wonder then that they themselves are now being treated as an inferior race by the Britishers and even the South Africans.

72. If my reader *has not fully grasped* the idea of national and international Karma, I would advise him to study Dr. Annie Besant's "The Inner Government of the World," 82 pages. The book tells all about the Mahatmas who really rule the world, and their plans. *It gives a glimpse behind the scenes of international events.*

RIGHT AND WRONG.

73. *Revelation* :—Religions based on Revelation find in Revelation their basis for morality, and for them that is Right which the Giver of the Revelation commands, and that is Wrong which He forbids. But Revelation

being fixed is unprogressive, while man evolves and at a later stage of his growth, the morality taught in the Revelation becomes archaic and unsuitable.

74. *Intuition* :—The “Voice of God” in the human soul is identified with “Conscience,” so that to base morality on Intuition is equivalent to basing it on conscience. But conscience is not the voice of God. It is the result of the accumulated experience gained by each man in his previous lives. This experience varies with civilization, education, race, religion, traditions and customs. Apart from this, conscience sometimes does not speak at all.

75. *Utility* :—The basis for morality, according to Utility, is the greatest happiness to the greatest number; that which conduces to the greatest happiness of the greatest number is Right; that which does not is Wrong. Mr. Charles Bradlaugh, considering that the maxim did not sufficiently guard the interests of the minority, and that, so far as was possible, these also should be considered and guarded, added another phrase; his basis ran:

“The greatest happiness to the greatest number, with the least injury to any.” In her “Basis of Morality,” Dr. Annie Besant says : “International morality, at present, does not exist. Murder within the family, the tribe, and the nation is marked as a crime but multiple murder outside the nation i e. war, is not regarded as criminal, nor is theft wrong, when committed by a strong nation on a weak one,” Alas! that it is so even in the twentieth century after Christ.

76. *Evolution* :—This is the sure basis of morality, the bed-rock of Nature, whereon Morality may be built beyond all shaking and change. The religious man sees in the laws of Nature the manifestation of the Divine Nature, and in obedience to and co-operation with them he sees obedience to and co-operation with the Will of God. Those who want cut and dry rules must go to their Scriptures for them, and even then, as the rules in the Scriptures have sometimes been tampered with by the crafty part of the clergy, they must call in the help of Intuition and Utility in the making of their rules of Right and Wrong

SPIRITUAL DEVELOPMENT

77. The principles laid down by Theosophy for spiritual development are :—

1. Perfect abstinence from spirituous liquors.
2. Perfectly pure and chaste life.
3. Truth, justice, and honesty, in thought, word and deed.
4. Absence of pride, *hate*, malice, envy, *anger*, greed, and craving for wordly advantages.
5. Subordination of one's interests to those of others; one's own pleasure to the good of his fellows; loving kindness to all living creatures.
6. A thorough realisation of the empty and transitory character of all earthly things, and concentration of all one's desires on the Unseen and Imperishable, and on the attainment of that higher knowledge which leads to these.

7. Frequent and thoughtful—very thoughtful—perusal of the undermentioned or similar booklets:
- (a) “At the Feet of the Master” by Mr. J. Krishnamurti, 66 pages.
 - (b) Theosophy in Every-day Life” by an F.T.S., 30 pages.
 - (c) “Practical Theosophy” by Mr. C. Jinarajadasa, 68 pages.

When a man attains spiritual development in an eminent degree, he attracts the attention of a Mahatma as suggested in para 61. If the Mahatma is satisfied that the man has the necessary qualifications for discipleship, he accepts him as such and puts him through the different stages of it.

FREE DISTRIBUTION OF THIS EPITOME

78. In her “Key to Theosophy” Madame H. P. Blavatsky says: “No Fellow of the Theosophical Society has a right to remain idle, on the excuse that he knows too little to teach. For he may always be sure that he

will find others who know still less than himself. And also that it is not until a man begins to try to teach others, that he discovers his own ignorance and tries to remove it." I accordingly beg respectfully to request the well-to-do Fellows i. e., Members in the Indian Section to issue singly or jointly a reprint of this Epitome of Theosophy or an improved edition of it for free distribution to sympathizers and students of Theosophy in their respective areas. Money cannot be better spent than in the cause of Theosophy as may be seen from paras 26, 32, 49, 51, 52, and 77. Apart from this, I cannot afford to bring out edition after edition every three months.

SYED ABDUL-HAFIZ,
597, Himayatnagar,
Hyderabad-Deccan.

"Before you sleep, review the actions of the day, and see wherein you have failed, and resolve that you will not fail in them to-morrow."

(Theosophist.)

To

Mr. Rohit Mehta,

General Secretary,

The Theosophical Society,

Benares City.

Dear Friend,

I gather from page 114 of the Indian Theosophist for August - September 1945 that seven Lodge Organizers and Lecturers are going to be appointed for revivification of the dead and dying Lodges in the Section. These lodges should be revived where possible before new ones are opened because all religions say that dormant places of worship should be revived first.

2. Do see that these Lodge Organizers and Lecturers are not relatives and proteges of the powers that be in the Section, that their general character is not likely to lower the prestige of the T. S., that they maintain their monthly diaries to show that they have really and truly earned their pay, that they have the moral courage to point out the defects in the working of the lodges visited and, above all,

that they do *not* accept the hospitality of the office-bearers and members of the lodges visited.

3. The duties of these Organizers and Lecturers should be defined in detail. Not only this. They should be provided with a set of questions which they should answer in writing in respect of every lodge visited and submit the same to the Federation Secretary for transmission to you with his own remarks.

4. The Organizers and Lecturers should not be so narrow-minded as to be tickled by the sweet words and sugared sentences of the office-bearers of the lodges visited. On the contrary they should realise that such words and sentences bespeak beyond all doubt and dispute that the lodges concerned are not working efficiently.

5. The mere appointment of Organizers and Lecturers cannot improve matters. It is your sustained supervision and control of their work through the Federation Secretaries that can improve matters.

6. What a pity that the Section Hand-Book has yet to be revised and the Model Rules for Lodges have yet to be framed despite my repeated requests to expedite matters in these directions.

Fraternally,
 SYED ABDUL-HAFIZ,
 597, Himayatnagar,
 Hyderabad-Deccan.

9th October '45.

True copy. This letter, which was sent by registered post, has not been so much as acknowledged up to date and so I have thought it desirable to reproduce it here.

SYED ABDUL-HAFIZ,
 3—12—'45.

“Crime is committed in the spirit as truly as in the deeds of the body. He who for any cause hates another, who loves revenge, and will not forgive an injury, is full of the spirit of murder, though none may know it.”

(Spirit of the New Testament.)

APPENDIX OF USEFUL QUOTATIONS

"All desires, feelings and emotions which tend in the direction of hatred, are poison, and sooner or later have all the effects of poison". (Dr. G. S. Arundale's 'Gods in the Becoming'.)

"He who hates becomes like that which he hates; so if you go out in hatred you are going out against yourself, against the creation of hatred which you make, and with which you must live until the hatred is exhausted.", (Dr. G. S. Arundale's 'Mount Everest'.)

"Hatred and anger are indeed diseases, and it is much to be regretted that there are no facilities for the isolation of the patient while the fit of madness is on." (Dr. G. S. Arundale's 'Gods in the Becoming'.)

"It is fact known to scientists that anger definitely produces poison, even down into the physical body itself." (Dr. G. S. Arundale's 'Gods in the Becoming'.)

"We often [blame] insanitary physical conditions as the cause of disease. But the real causes of all disease are insanitary conditions of feelings, emotions and mind." (Dr. G. S. Arundale's 'Freedom and Friendship'.)

"The child has a dual nature, first as a soul and second as a body. It is only the body which the parents provide; the soul of the child lives his life independently, and takes charge of the body provided for him because he hopes to evolve through it. It is only as regards the body of the child that the parents are the elders; but the child

as a soul, is the equal of the parents, and sometimes is wiser, more capable, and more evolved than they." (Mr. C. Jinarajadasa's 'Practical Theosophy'.)

"During the years of infancy, the parents' duty is to help the soul of the child to take control of his body so as to do his work. That soul comes with many experiences of past lives; he is preparing himself for a vast work in the distant future. He takes birth in a particular family because its environment is both which he deserves and that from which he can get the experiences he needs for his growth. The duty of the parents is to help the child to those experiences". (Mr. C. Jinarajadasa's 'Practical Theosophy'.

"While the duty of parents is to surround children with all that tends to goodness and beauty, the failure of a child to be good under those circumstances is not necessarily due to the parents. The soul of the child may find the seeds of the evil in himself too strong for control; the parents can but attempt to guide him, but if he will not be guided he must go his own way. The soul will learn through his mistakes, and through the suffering resulting to him and to others from them." (Mr. C. Jinarajadasa's 'Practical Theosophy'.)

"We may engage a servant, but his coming to us is not a matter of chance; we may pay him wages, but our 'Karmic link' does not cease with the money which we give him. The servant is the master's brother soul; he is usually the younger brother, but the monetary contract between them should never be allowed to make less real the great fact that they are brothers." (Mr. C. Jinarajadasa's 'Practical Theosophy'.)

APPENDIX OF OPINIONS.

Copy of letter dated the 3rd October 1945 from Dr. Nawab Sir Amin Jung Bahadur, K. C. I. E., C. S. I., LL.D., Hyderabad-Deccan, to the Compiler.

I thank you for a copy of your "Epitome of Theosophy" which you have so kindly presented to me. with your letter dated the 12th September 1945. Those who wish to know what Theosophy is but are too busy to read its wide literature in order to acquaint themselves of it, will certainly be grateful to you for presenting it in a small brochure of some 50 pages in a convenient form. It shows how well you can condense into a few sentences what others have taken pages to state. Nevertheless are your brief statements quite clear and readable.

Copy of letter dated the 5th October 1945 from Dr. Nawab Saveed Yar Jung Bahadur, M. B., Ch. B. (Edin.), Hyderabad-Deccan, to the Compiler.

I am much obliged to you for your sending me a copy of your excellent booklet, "An Epitome of Theosophy."

I have read and 'digested' your pamphlet, and I assure you that I have learned more about Theosophy from it than I knew from other sources before reading it; and I therefore feel really grateful to you for having sent it to me. Your great and earnest activities—at your age—in a service of pure love deserve a reward not forthcoming in this sordid world. But to a Theosophist of your understanding this cannot matter—service itself being the reward.

Copy of letter dated the 22nd September 1945 from N.V. Tampi, Esq., Hon. Secretary, Blavatsky Lodge, Bombay, to the Compiler.

Thank you very much for sending me "An Epitome of Theosophy". I find it is a very interesting compilation, and will be very helpful for propaganda especially among Muslims and other Non-Hindus. I shall be obliged if you can send me a dozen copies of the book and two copies of each of "Essay on Similarity of Religions" and "Hand-book of the Theosophical Lodge". I am enclosing stamps worth Rs. 2/- to cover postage and other incidental expenses. Please accept my hearty congratulations on the get-up of the book and the very fine way you have expounded the basic ideas of Theosophy.

Extract from "The Hyderabad Bulletin" of 11th October 1945.

"An Epitome of Theosophy". Compiled by Syed Abdul-Hafiz. Copies can be had of the Compiler for the asking, whose address is 597, Himayatnagar, Hyderabad-Deccan.

Those who want to know what Theosophy is can have a clear grasp of the main principles and teachings of this philosophic system from this compilation, which is the result of careful and wide study as well as actual experience in the propagation of the movement. Mr. Syed Abdul-Hafiz's analysis is simple and brief but does not omit to deal with any of the main questions of life and thought that assail the seeker of truth,—questions on which Theosophy has some light or other to throw. The author also suggests

other bigger books for those who want to pursue the study.

Copy of letter dated the 24th September 1945 from Dr. Govindarajulu, Shanti Ashram, Adyar, Madras, to the Compiler.

Thank you very much for sending me a copy of your "Epitome of Theosophy" which I received to-day and which was so interesting that I finished it at one stretch of reading. I fully agree with you in your views of office-bearers and wish that only workers should be elected to those posts.

Though you are 75 years young, I admire your virility in fighting for good causes. I am in my 61st year and I feel I cannot come up to you in your strenuous activities.

Extract from a long letter dated the 8th October 1945 from Rai Bahadur Panda Baijnath, late a General Secretary of the Indian Section of the Theosophical Society, Benares, to the Compiler.

I am thankful to you for your kindly sending me a copy of your "Epitome of Theosophy." I have always admired your enthusiasm and broad-mindedness and your work for Theosophy and the Theosophical Society.

Copy of letter dated the 24th September 1945 from Rai Sahib Nrityalal Mukerjee, Joint General Secretary, Calcutta, to the Compiler.

I am much obliged to you for the copy of "Epitome of Theosophy" so kindly presented to me. It is an important compilation containing valuable information for inquirers and is indispensable to new Members who generally wish to have the whole Theosophy in a nutshell before they

begin to study Theosophy properly according to their individual inclinations. With greetings.

Extract from a long letter dated the 4th October 1945 from Mr. B. Subba Rao, District Secretary of the Theosophical Society, Moodabidri Post, South Kanara District, to the Compiler.

Your book-post of the Epitome of Theosophy (two copies) to hand yesterday for which I thank you very much. I am really glad to think that when interest of the general educated public in Theosophy and its teachings is on the decline, the Masters have used you as an instrument to create in the minds of the readers of your pamphlet, a desire to dive deep into the ocean of Theosophy since the epitome contains many outstanding truths to stem the tide of materialism.

Copy of letter dated the 7th November 1945 from Mr. Nadarshaw Nowroji Dotiwalla, Secretary, Surat Lodge, to the Compiler,

I thank you heartily for your kindly sending me the two books viz. "An Epitome of Theosophy" and "An Essay on Similarity of Religions." I am rather at a loss to express to you how deeply I am indebted to you, not only for your generous gift of these books, but for the labour you have taken in their exquisite compilation which has indeed made a very sound and instructive impress upon my mind, just as a guide in my advancement towards Eternal Spiritual Truth. May you live a long, peaceful, happy life.

Copy of letter dated the 10th November 1945 from Mr T. P. Nagasubramanian, Secretary, Periakulam Lodge, to the Compiler.

I am very very much obliged for the copy of "An Epitome of Theosophy" and I have already introduced it in the Study-Class of the Lodge. It is very helpful for a beginner to understand the First Principles. Since many of the Members are only Tamil-knowing, I am trying to translate the book into Tamil. Additional copies in English are therefore not necessary.

Copy of letter dated the 11th November 1945 from Mr. R. D. Champaneria, Secretary, Broach Lodge, to the Compiler.

I am very much thankful to you for sending me your valuable compilation (Epitome of Theosophy). Please favour me with three more copies of it and one copy of "A Hand-book of the Theosophical Lodge." I fully agree with your opinion about office-bearers. Thanking you again for your valuable services in the cause of Theosophy. Please accept my loving respects.

Copy of letter dated the 12th November 1945 from Mr. N. Ramanadhan, Secretary, Ananda Lodge, Allahabad, to the Compiler.

I did receive the copy of your "Epitome of Theosophy" which you were good enough to send me. As I was laid up with influenza, I could not acknowledge it earlier than this. You have bestowed great care and have taken much labour in compiling such a useful book to place it

in the hands of those who do not know the essence of Divine Wisdom. I have asked the President of the Ananda Lodge, Mr. S. R. Bharatya, to announce it to the Members and you may get some orders for the same. The book is being circulated among Members and it will be reviewed also in the "Leader" by one of the T. S. Members. I once again thank you for doing such selfless service at this age. We very much junior to you are ashamed at our sloth and indolence in not being torch-bearers like you.

Copy of letter dated the 10th November 1945 from S. Nagraj Esq Secretary, Belgaum Lodge, to the Compiler

Your book, "Epitome of Theosophy" is very interesting. Please send me a dozen copies of the book and two copies of each "Essay on Similarity of Religions" and "Hand-book of Theosophical Lodge." I am sending herewith a postal order for Rs. 2/- to cover up postage and incidental charges. I am also sending for your perusal our Lodge Bulletin.

Copy of letter No. 3294 dated the 30th November 1945 from Pandit Aftabkaur Nizamat, General Secretary of The Women's Welfare Trust, and President of The Kashyap Theosophical Lodge, Kashmir—Srinagar, to the Compiler.

I thank you very much for the copy of "An Epitome of Theosophy" you kindly sent me last month. I believe the small pamphlet you have brought out so ably, will be very useful to the Indian Theosophists, especially those whose field of work lies in Muslim and Non-Hindu area, like ours in Kashmir. A dozen copies (more if available) will be of great propaganda value. These may kindly be supplied.

We run a number of T. S. Girls' Schools here for Hindus and Muslims. Any such propaganda and educative literature will be of much help to us.

Copy of letter dated the 1st December 1945 from Professor Kameshwar Prasad Ambastha, Bihar Theosophical Headquarters, Bankipur—Patna, to the Compiler.

Your book, The Epitome of Theosophy, was received by us in due time. It was perused by many members of the Patna Lodge and in our opinion it is an excellent introduction to Theosophy. It is a book where much information regarding Theosophy has been very systematically put. While it remains an excellent introduction and guide for new-comers to Theosophy, there is much that even the older members can profit by. I think this book should be reprinted by the Indian Section and should be distributed very widely amongst members especially those who carry on propaganda work on behalf of the Theosophical Society.

True Copies.

SYED ABDUL-HAFIZ.

11—12—1945.

They love Truth best who to themselves are true,
And what they dream of, dare to do.

(Lowell.)

ERRATA.

Page	Line	For	Read
iii	last	port	part
7	17	over	over."
37	6	also	else
37	14	where	"where
43	14	creat	create
48	15	short-sightest	short-sighted
54	6	Seetion	Section
57	13	do	to
ii	16	fo	to
ix	last	they dream	they dare to dream

"To be driven by external motives from the path which our own heart approves, to give way to anything but conviction, to suffer the opinion of others to rule our choice, or overpower our resolves, is to submit tamely to the lowest and most ignominious slavery, and to resign the right of directing our own lives."

(Dr. Johnson's Rambler, 185)

"Stand upright, speak thy thought, declare
The Truth thou hast, that all may share.
Be bold, proclaim it everywhere.
They only live who dare."

(Morris)

"Go, little book, God send thee good passage,
And specially let this be thy prayer,
Unto them all that thee will read or hear,
Where thou art wrong, after their help to call,
Thee to correct in any part or all." (Chaucer)

"Abul Fazl and Akbar" by Mr. C. Jinarajadasa.
Pages 64. Price Re. 1. A very good booklet.